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THE

Man of W A R.

# A Sermon

Preached to the Artillery Company  
at *Boston*, on *June 5. 1699.*

Being the Anniversary day for their

## ELECTION

Of Officers.

By *Samuel Willard*, Teacher of a Church  
in *Boston*.

*Pfal. 18. 34. He teacheth my hands to War.*

*Pugnabo pro Sacris & legibus, pro aris & focis*  
*Melanch.*

*Boston*, Printed by *B. Green*, and *J. Allen*,  
for *Michael Perry*, and are to be Sold at his  
Shop over against the *Town-House*.

1699.

~~A A # 0 m~~

1950-1951

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. There is no text or other markings on the page.

THE UNIVERSITY OF CHICAGO

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The Man  
OF  
WAR.

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I Kings IX. 22.

---These were Men of War.---

**T**HE one half at least of the inspired writings is *Historical*: not as if the Spirit of God had no farther aim therein, than to acquaint us with ancient *Chronology*, or to reserve for us the monuments of antiquity, and those renowned names, which



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else would have been lost in the rubbish of their Sepulchers : but as part of that Canon by which he furnisheth us with a perfect *Rule of Faith, and Manners*, whereby we are directed in the way to the glorying of God, and obtaining of eternal blessedness : and to rest in any thing short of this improvement of it, is to lose the Principal design for which it is commended to us.

For a *Gospel Minister*, in the Execution of his Function, to accommodate any portion of Sacred Writ, meerly to establish points purely *Ethical, Oeconomical, Civil or Military*, would be to play the *Philosopher*, and not act the part of a *Divine*, who, as such, hath no farther to do with those things than as they are tributary to the Christian Religion.

As to the *Histories of the Old Testament*, besides that they are *Exemplary* and *Written for our Admonition*, there are many persons and things recorded in them, which are also *Typical*, referring to *Christ*, and to spiritual things ; and though it would undermine the Authority of *Holy Writ*, to allow two distinct senses to one *Text* ; yet there must be a compound one observed in those that are *Typical* : and things are to be distinctly considered, as they are applicable



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plicable to the *Type*, and as they refer to the *Antitype*.

That *Solomon*, to whose History our *Text* belongs, was a *Type* of *Christ*, is too manifest to need any digression for the proof of it: though all things written in his Life cannot with reason be reckoned *Typical*. That wherein God more peculiarly chose *Solomon* to represent *Christ*, was his *Kingly Office*: for which end he furnished him with Wealth, Honour, and Wisdom, surpassing all the Monarchs, which ever had been, or should be. And this *Wisdom* of his, though it grasped in its comprehension, a knowledge universal of things natural, civil and divine, yet is more eminently celebrated in the well-ordering and settling the Affairs of his Kingdom; in which, his first care was about the *House of God*, and his *Instituted Worship*, in which he exactly followed the *Divine Prescript*, and the *Patterns* left him by his Father *David*, which he received from God by *Immediate Revelation*: Nextly, and subordinately, for the well ordering and settling of the Outward Affairs of his Kingdom in matters *Civil* and *Military*; and this last is the thing about which we are at present concerned.

*Solomons* peculiar Stile or Title was, *King of Israel*

*Israel*; though all the circumjacent Nations were his Tributaries, or some way or other did him Homage. Thus is *Christ* more especially King of his Church, though all Principality, Power, Might and Dominion are put under his feet for the Church, as Eph. 1. 21, 22.

The Holy Land, which God gave *Israel* an Inheritance to his People of *Israel*, the bounds whereof were assigned to them by God himself, Numb. 34. was peopled, not only by the genuine Posterity of *Jacob*, but also by the remains of thole Devoted Nations, who after long Hostility, were subdued and subjugated by *David*, and made Subjects of the Government, though in a more inferiour and servile estate than the *Israelites* were; which may semblably be applied to the Visible Church, in regard of the divers Subjects of it, according to, Rom. 9. 5. *all are not Israel, that are of Israel.*

From verse 20, to 24. of this Chapter, we have an account of *Solomons* Prudence, in assigning unto these two sorts of men, the services most proper for them, and wherein they might most suitably serve for the good of the whole, they were both employed. *Christ* will make use of all within his visible Kingdom, some way

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way or other for his Glory, whether they be willing or no. Of the former of these, we read, *verse 22. that he Levied of them a tribute of Bond-Service*: they were put to the drudgery work, and the more Servile Employments of the State; as most proper for them. Whereas in this *verse 22.* we are told, that he found out a more honourable Service for them that were true born *Israelites*; they were not excused from business, but they were employed in such as was worthy of free Subjects. I shall not insist on the several Services that are here mentioned; it may suffice to observe that the thing is expressed, both *negatively, he made no Bond men of them*; and of this God himself had given an expresse prohibition, *Lev. 25. 39.* And *Affirmatively*, where the first thing which is instanced in, is the subject that we have now under consideration; *they were men of War, i. e. they were men Listed among the Souldiers, and Exercised or Trained in the Art Military.* The word used for *men*, is not that noble word [*Isb*] which signifieth *Vertue*, and *Valour*, and is wont to be applied to persons of Renown; but that more contemptible word, *Enosh*, which signifyeth *Sorrowful, Sickly and Mortal*; not with any design to reproach the Calling, but possibly to put Souldiers in mind of their frailty, to humble them, who,

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when



when in their Plumes, are too apt to be lifted up over much in their minds: the word [*War*] comes of a root that signifieth to *Eat* or *Devour*; intimating the unhappy fruits of War; The *Sword* is therefore said to *devour*, 2 Sam. 2. 26. giving us to understand that War is in its own nature an evil thing.

We may here, in the first place, take notice of these words, as they are put with the former distributively, and so they will afford us this

## DOCTRINE.

*The Employment of a Souldier is  
very Honourable.*

It is too good for a *Canaanite* to be admitted to, or for a *Slave* to have his name Enrolled in this Muster: but is only fit for a free-born *Israelite*. God hath therefore put Honour on this Calling, by assuming that as one of his Titles, *Exod. 15. 3. The Lord is a Man of War, the Lord is his Name*; but the word [*Ish*] is there used.

It is true, had man retained his primitive Integrity, there had been no occasion for the *Art Military*; because he would have had no Enemy

my to Encounter ; no Fortresses to be Built, and Garrisoned ; no Instruments of War to be invented, no *Tackticks* to be learned. He was in a great Error, who asserted, *That the State of Nature is a State of War*, if he referred it to the Condition of the Creation, as it was at first disposed by God. But when once sin had depraved Humane Nature, it filled man with jarring principles, and sowed in him the seeds of dissention ; so that now he is no farther in safety, than as he puts himself in a posture of *Defence* against the assaults, and of *Offence* for the suppression of his molesting adversary ; which, though it hath not taken away the evil nature of War in it self, yet it hath made it occasionally both good and necessary ; and it must needs therefore be *Honourable*, when undertaken, not for its own sake, but for the securing or recovering of the publick peace and tranquility : and though some are of the mind that there will be a time come, when that Prophecie shall have a compleat literal accomplishment, *Isa. 2. 4. they shall beat their Swords into Plow-shears, and their Spears into pruning hooks.* Yet till this, will this Employment retain its dignity. These are they whom under God, we are beholden for our peace and liberty ; who are not afraid to speak with the Enemy in the Gates ; who secure our Religion and Civil Priviledges from  
forreign

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forreign Usurpation ; and through whom we  
*Sit under our vine and fig-tree.* As for the Invi-  
dious dispute about the precedency between  
the *Gown* and the *Sword*, I purposely wave it :  
only I may safely assert, that without both no  
people can be happy ; nor can either Order be  
free from contempt, except furnished with men  
of Courage.

U   S   E.

And is Chivalry a thing of such Re-  
nown ? Let it bespeak all that profess it, to walk  
worthy of their Vocation. If our Calling hath  
put honour upon us, we ought to endeavour  
to be an honour unto it ; otherwise, the more  
honourable it is, the greater reproach we shall  
be to it. There are none that shall need to be  
ashamed of this Employment, but such as are a  
shame to it. I confess it is but an odd *Rule* ;  
but how it will be Rectified, I see not ; men  
will readily judge of things by the example of  
those that profess them. Is then a Souldier a  
name of Credit ? Let all that bear this Name,  
study to gain the desert of being called, *Good  
Souldiers.*

We may in the next place observe, who they  
were whom *Solomon* put to this Service, to be  
*Men*



## The Man of War.

II

*Men of War* ; they were the men of *Israel* ; the only people in the World, who at that day were owned by God for his people, and had the true Religion and Worship among them ; Whence observe this

## DOCTRINE.

*Christianity is no Enemy to Souldiery.*

The Religion revealed by God to fallen man forbids it not to him, but approveth of it. Nor let it be supposed, that I use the word, *Christianity*, precariously ; as if it were not applicable hither, or as if the people of God in former times, before *Christ came in Flesh*, might lawfully make War, and consequently study and practice Military Skill ; but that Christ, upon his Coming, had brought in a new Law, which forbids it ; and that because he thought it to be a great Christian Duty, to *bear injuries*, and not to *revenge* themselves ; therefore War is now unlawful for them ; and if so, to what purpose should they be *Souldiers* ? Whereas Religion hath been the same in all the Essentials of it, ever since the Fall, and hath received no alteration but in *Positives*. The Gospel was Preached to our First Parents presently upon their Apostasy ; there hath been but one way for the Salvation  
of

of Sinners, and that is by *Christ*, Acts 4. 22. *there is Salvation in no other.* The *Moral Law* was renewed upon *Mount Sinai*, and given in the hand of a *Mediator*, to be a Rule of Obedience to the Worlds End unchangeably: nor did *Christ* come to destroy it; nay, he hath assured us, that he will not suffer one jot or tittle of it to fail, Mat. 5. 17, 18. If then the *Moral Law* doth not condemn War, but prescribe to it; and that Law be a Rule for *Christians*, as it certainly is, *Christ* did not prohibit it, though he forbad private revenge for personal injuries: which yet was no addition to the Law of Nature, or Law Moral, but only an interpretation of it, and a vindicating it from the false glosses of corrupt men.

Nor indeed can the *Christian Religion* be otherwise defended or secured against the invaders and oppressors of it, who are unreasonable men, and can be no other way disputed, but at the Swords point, and Canons mouth; and if at any time War proves detrimental to the Interest of *Christ*, the fault is in the men, not in the Profession. When the *Souldiers* came to the *Baptist* for advice, he doth not cashier them, nor advise them to disband, but directs them how to manage their Calling becomingly, Luk. 3. 14. *Do violence to no man, neither accuse any falsely, and be content with your Wages;* and

and that Calling which the Word of God undertakes to regulate, must needs have its approbation. Nor would Christ have warned us in the Gospel of Wars to be expected, if he had not reckoned it our duty to prepare for them; nor have advised us rather to Sell our Coat than not to have a Sword, if he had thought it unlawful to use it when we have it; as he doth. *Luk. 22. 36. He that hath no Sword, let him Sell his garment and buy one.* This expence would be altogether superfluous, if Christianity taught us to hold up our throats to every one that offers to cut them.

*Self Preservation* is a principle stamped on the nature of Second beings. *Inanimates* have it by an innate quality put into them; *Sensitive Creatures* have it by instinct, and their very natures are furnished for it: and that reason should not fortify this principle in men; or that Religion should contradict any maxime of the Law of nature is unintelligible. Certainly then, they who pretend to make it a sin in a Christian to use Arms, do it in policy, seeking to bind mens hands, or, which is as bad, their *Consciences*, that they may enslave or slay them without resistance. And we need to look no further for an instance to confirm this, than the German Anabaptists at Munster.



## U S E.

Let Souldiers then be advised to approve themselves friends, and not enemies to Christianity. Let not the old Scandalous observation be verified in men at arms, *Nulla fides pietas que viris, qui castra sequuntur.* Let us do nothing against the truth, but for the truth. Hath God given us leave to fight, let us not be fighters against God. Beware of embracing that cursed Matchiavellian principle, *That too much of Religion will make a man Pusillanimous*; as if there could be excess in the true Religion; or, as if *Atheism*, and *Irreligion*, were the best course to render a man truly valorous: whereas the holy Oracle hath taught us the quite contrary. Prov 28. 1. *The wicked fleeth when no man pursueth, but the righteous is bold as a Lyon.* Cornelius was an honorable Commander in a noble Regiment; and yet how is he Commended for his Piety? Acts 10. 1, 2. *A devout man, and one that feared God, &c.* And he sought to instil devotion, as well as the Rules, of *Military Discipline* into his Souldiers; whence that Character given of one of them. Verse 7. *A devout Souldier of them that waited on him continually.* And, though profaness and debauchery may possibly stupify mens Consciences, and so render them fool-hardy and desperate: yet, out of doubt, that  
man

man who dwells in peace with God, who enjoys the inward serenity of a good Conscience, and is always in his heart pressed for the Glory of God, is best armed against the fear of death, when called to run into the mouth of danger, and stand in the midst of *Confused noises, and garments rolled in blood*; when he leeth, *a thousand fall at his side, and ten thousand at his right hand.*

But I proceed.

We may then in the third place remark the time in which Solomon appointed the *Israelites* to be *men of War*. Had it been in the days of *David* his Father, who was so often called into the Field; who was environed with enemies on all sides, and against whom he fought many a bloody Battel, it had not been so much; nay, it had been necessary. But that *Solomon*, whose very name importeth *Peace*, and who was, in his reign, to be a *Type of Christ*, who is called the *Prince of Peace*. *Isa. 9. 6.* Of whose reign it was predicted, that the *mountains should bring forth Peace to the People. Psal. 72. 3.* And that *in his days there should be abundance of Peace. Vers. 7.* And who could himself say in his Letter to *Hiram. 1 King. 5. 4.* *There is neither adversity, nor evil occurrent.* That he should be so careful to have his Subjects trained up in arms, is a thing very remarkable, and it will instruct us in this,

DOCT.



## DOCTRINE.

*It is a great point of Prudence, in times of Peace, to make Provision for War.*

*Prudence* is a natural foresight of future Contingencies, and providing our selves accordingly against the danger of them. Prov. 27. 12. *The Prudent fore seeth the evil, and hideth himself.* Although the Providence of God Governeth, and infallibly determineth all Contingencies; yet they do not, for that, cease to be Contingencies, as to the order of Second causes; among which Peace and War have their Revolutions, though known to God, yet casual to us. Eccl. 3. 8. *A time of War, and a time of Peace.* So that Peace is never so settled, but that War may on a sudden arise: and security, which is the mother of negligence, always exposeth a people unto danger. It is an ill time, when the *Trumpet* of War is sounded, and *Hannibal* is at the gates, for a people then to have their Forts to build, their Arms, Ammunition and Provision to seek, and their Souldiers Untrained. Nor is it less hazardous, when once Peace is proclaimed, for men to let their Fortifications fall, hang up their Arms, and let them grow rusty and useless, and lay aside their Military exercises, as things superfluous.

*Arms,*



*Arms*, are for the maintaining of Peace, as well as the suppressing of War, for its preservation as well as recovery. Nor will any thing strike more of terrour into our ill willers, than to see us always ready for the worst : hence such an expression. *Cant. 6. 10. Terrible as an army with Banners.* Whereas, if they who watch for an advantage, find us, *Laish* like secure, and no way provided, nor expecting evil, they will be ready to serve us, as the Tribe of *Dan* did them. *Judg. 18. 27. They came unto Laish, unto a People that were quiet and secure ; and they smote them with the edge of the Sword, and burnt the City with fire.* It was an argument used by *Asa*, that because all was quiet before them, and God had given them rest, it was their wisdom to take the Opportunity to build Cities, and make walls, and towers about them, as if they had expected an attack from enemies. *2 Chron. 14. 6, 7.* He did not think it to be an evidence of a strong faith for men to neglect the means, on pretence of trusting in God. The best way to prevent the occasion of using the Sword in earnest, is to keep it always bright and surbished.

U S E.

Which Consideration might be improved both for *Rebuke & Caution.* It hath doubtless

less been a fault among us, that this Rule of Prudence hath been so poorly attended. Peace hath bred Security, and times of Trouble have found us unready; and the most of our Surprizes and Defeatments by the Enemies, have deserved to be imputed to this. I spare to enumerate the many instances that are at hand; Of how many of our surprized Garrisons, in which our people have been miserably butchered, may that of the Poet be asserted,

*Invadunt urbem, somno... Sepultam.*

And there have been complaints made, that our very Trainings have been too often idle Complements, or at least, that there hath been in them too much neglect of, and too little proficiency in the things that are properly designed by them.

And be we warned not to fall asleep, because the Sword of War is at present sheathed; remembering that the *Book of the Histories of the Wars of the Lord*, is not yet compleated, nor will be till the great Battel of Armageddon is fought. *Babylon* is not yet fallen. The Churches Adversaries are still in their strength. God will call out his Armies e're long; and then Cursed will be he who cometh not forth to the help of the Lord against the mighty.

Nor

Nor are we our selves secure : and though it is but a little that we can do for our own safety ; and if God be not on our side, we are an easy prey to any potent Devourer ; yet the *Faith* that nourisheth negligence, is not indeed *Faith*, but *Presumption*.

There is yet one farther Improvement of this *Text*, which I would make, and it will comprize the whole Auditory under it, and give to every one their portion ; and that is the *Mystical* aim of this *Typical* Scripture ; in which I am satisfied, that I shall not go beyond the mind of the Spirit of God in this part of the Scripture History. *Israel*, over whom *Solomon* Reigned, were the then *Visible Church*, of God ; and although not a *Type* of the *Gospel Church*, in the strict sense of the word ; yet Gods treating with them in the *Ceremonial* and *Judicial* Law, was in a more large, and true sense *Typical* ; having under it a dark representation of *Spiritual Things*, which were more fully to be revealed afterwards : and so they have a more peculiar respect to the Church of Gods Chosen and Elected.

As *Solomon* was in a more peculiar respect the *King* of the Nation of *Israel*, he so re-



presented Christ, as King of Gods true *Israel*: and we are here given to understand, what order he taketh about them, or what business he assigns for them, as they were the Subjects of this Kingdom. Here then Observe this

## DOCTRINE.

*Every true Israelite in the Kingdom of Grace, is a Man of War.*

The true Christian is a Souldier. In the Visible Gospel Kingdom there are two sorts of men, *Israelites* only in name, and *Israelites indeed*. The former are in truth *Canaanites*, and Slaves, mancipated to Sin and Satan; but the latter are emancipated by Christ, and Enrolled in his Army.

There are two States of Christ's Spiritual Kingdom, which give it a double denomination; the one is called the *Kingdom of Grace*, the other the *Kingdom of Glory*: according to which States, the Church, which is the Subject of them, hath the Titles of *Militant* and *Triumphant* assigned to it. To the former of these our Doctrine refers. The Church under the Kingdom of Grace is *Militant*; and every Regenerate one

There is the *Flesh* within, burning with rage against his *Grace*, and ever lying entrenched about, and beleaguering of it, as the word translated, *contrary*, Gal. 5. 17. intimates; a *Law* in his *Members*, continually warring against the *Law* in his *mind*, and using all its *Stratagems* to make a *Captive* of him, Rom. 7. 23. the *lusts* of the *flesh*, which we are assured, do ever *Fight* against the *Soul*, 1 Pet. 2. 11.

There is *Satan* his sworn *Adversary*, whose ancient and inveterate enmity makes him always furiously to attempt his destruction, and he is unweariedly going about seeking to devour, 1 Pet. 5. 8. He no sooner forsook the *Devils* quarters, but *Hell* was *Alarumed* with it; and from that very moment, bends all its forces to do him all the mischief it can; the *Devil* is for that reason emphatically called *The Enemy*.

And there is the *World*, which therefore hates him, because he is not of it. The *Seed* of the *Serpent* is full of enmity against the *Seed* of the *Woman*: and as it was of old, he that was born after the *Flesh*, persecuted him that was born after the *Spirit*; so it is now.

If he will overcome these Enemies, he must resist them stedfastly in the Faith, 1 Pet. 5. 9. we have the whole adverse party represented in their Colours, Eph. 6. 12. we wrestle not against Flesh and Blood, i. e. not them singly, and alone; but against principalities, against powers, against the Rulers of the darkness of this world, against spiritual wickednesses in high places. These must all be vanquished, if ever we expect to Triumph, for the promise still runs, to him that overcometh, Rev. 2. & 3. and though all our hope of success depends on our great General, Jesus Christ, who must bruise these enemies under our feet; yet he requires us to stand our ground, and to fight under him.

For this end he hath provided us with the whole armour of God, and requireth us to put it on, and exercise our selves in it, Eph. 6. 13. There is the Helmet of Salvation, the Breast-plate of Righteousness, the Shield of Faith, the Sword of the Spirit, and the rest. There are the holy Tackticks, or the Rules given us in the Scriptures, by which we may be taught how to use these in the Holy War, that so we may strive lawfully, and receive the Prize. There are the Military Vertues which we are advised to inure our selves unto: Temperance and Vigilancy, 1 Pet. 5. 8. be sober, be vigilant. Hardiness, 2 Tim 2. 3. as a good



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good Souldier of Christ, endure hardnes. Circumspection, Eph. 5. 15. see that you walk circumspectly. Fidelity, Rev. 2. 10. be thou faithful unto death ; Skill in all the enemies stratagems, 2 Cor. 2. 11. ye are not ignorant of his devices. Courage and Constancy, Eph. 6. 14. Stand ; and there is the premium or prize hung up in the promise, to animate our resolution, and recruit our fainting spirits, when at any time we find them beginning to droop.

### U S E. I.

Let this serve to warn and caution such as pretend to be listed among God's *Israel* : such as covet to bear the stile & title of Christians. It is indeed a worthy name, and no small honour to thole that bear it, and carry themselves worthy of it ; nor indeed can there be a greater dignity conferred on the Children of men. Christs Servants are his Free-men, yea his friends, yea they are priviledged to be *the Children of God*. Joh. 1. 12. But he would have you to sit down and compute the cost. If you would be his Servants, you must be his Souldiers : and be not deceived in your expectations and reckonings, lest you repent *when you see War*, as there is hazard you should do if not prepared. Exod. 13. 17. Lest when you meet with hardships  
and

and difficulties, you do as the mixed multitude in the Wilderness did. *Numb. 11. 4. Weep and fell on lustig.* And as the Congregation of Israel did, when the Spies told them of Cities walled to heaven, and Giants to encounter. *Chap. 14. 4. They said one to another, let us make us a Captain, and let us return into Egypt. Dulce bellum inexpertis.* Inconsiderate persons account it a fine thing to be a Souldier, whiles they look only upon the bravery, liberty, ease, and plunder which they promise themselves in it; and how readily do they list themselves for Volunteers? but when they come to meet with the hard Services of long Marches through thick and thin, short fare, difficult lodging, watchings and wardings, and cruel battels, these unexpected things affright them, and now they wish themselves at home again. Know it, if you will be of Christs Camp, you must put on your whole Armour, and put it off no more till death disbands you, but March in it, and Lodge in it: you must stand continually in your ward all day, and be set in your watch whole nights: you must fight with the most powerful and malicious adversaries; and that not at a distance, but in the closest battels. You must, after one fight is over, be prepared to engage in another, nor may you, in the greatest distress, ever cry quarter. If these conditions may content you, come and welcome.

USE.



## U S E. II.

Let it invite all to come in to *Christ*, and give up their names to him, and be listed in the Muster-Roll of Saints. The fore-going warning was not designed to discourage any but white Livered and slothful persons : nor properly to discourage them from coming, but to instruct all in the *manner of the Kingdom*.

In other Musters care is had, or ought so to be, that none but men, and those also able of body, be entred : but *Christ* in the Gospel giveth order to beat up for all that will, Men, Women, Children, Young and Old ; none are exempted. Why then are you so backward ? Why so small an appearance ? Do you not know that whether you will or no, you must be Souldiers ? There are two *Camps* in the World, *Christs* and the *Devils* ; and to one of these you must belong. There are no neuters in this War. Nay, till you do come over to *Christ*, you belong to some of Satans Regiments. We are all of use either fighting for God, or against Him. Now think which is best, to abide where you are, or to fly over unto *Christ*. You serve under a cruel Commauder, who hateth you, and pursueth your destruction : whiles he flattereth you



you with fair promises, he will put you upon the hardest Services, and most desperate engagements, and will leave you there to fall, as *Joab* did *Uriah*. And the more daringly you have served him here, the more cruelly will he torment you hereafter. You are engaged in a cursed cause, which will certainly fall at last, and all that have stood by it, will be sent, with their Leader, to be with him in *blackness of darkness* for ever. *None ever resisted God, and prospered.* But if you will give your selves up to Christ, he will treat you honorably ; he will conduct you safely ; He is a tender and compassionate General ; He will be with you in every Battel, to protect you, and give you an assured Victory at the last. He will *bind up the Wounds*, which you receive in fight, and that with his own Robes, as *Alexander* once did by one of his Souldiers. You will be on the surest side ; and if you should be worsted in any single fight, yet you shall be *Conquerours* in the Warfare. He will revive you if you faint, and commend you if you be faithful and resolute, and say to you, *Well done.* Yea, and he will provide for you a *Triumphal Chariot*, in which you shall ride gloriously into the great City ; and there will he Erect for you *Trophies* and *Arches* for everlasting remembrance. *This Honour have all His Saints.*

USE.

## U S E. III.

Let it be to excite all that belong to the Camp of Gods Israel to approve themselves good Souldiers of *Jesus Christ*. Whatsoever is among men justly accounted Commendable in a man of War, apply it Spiritually, and do likewise. Remember, your great General is called, *Faithful and True*; and be you like Him, *following upon white Horses, and Clothed in fine Linnen, white and clean*, as it is represented in, *Rev. 18. 12, 14.* Study much the *Holy Scriptures*, by which you may be furnished with the whole *Discipline* in which Christs *Militia* is to be trained. Be much in the Exercise of all the Graces of the Spirit, which are your *Panoply*, and with which you must fight, if you hope ever to overcome. *Entangle not your selves with the Affairs of this Life*, least you thereby unfit your selves for the Service of him, *who hath chosen you to be Souldiers*, 2 Tim. 2. 4. Get your hearts fortified with an heroick resolution never to flinch in your Service, to desert your Post, much less to fly from your Colours, nor to love your lives unto the death, so you may discharge the trust reposed in you. Be not discouraged if you get a foil; but reinforce the battel, calling aloud for aid from heaven: Nor be secure when you win the Field, but be always ready for a  
new



new onslaught. Remember, you must have no discharge in this War for age or infirmity : there are no *Milites emeriti*, or *rude donati*, in Christs Army, till the War ends. Remember, you have potent enemies, and very cruel, to cope withal, who are never wearied, but ever engaged to do you the greatest harm. Consider, you are not fighting for *Counters* and *Goats hair* ; not for contemptible *Crowns*, and fading *Laurels* ; but it is for your lives, and for your Souls, for an incorruptible *Crown*, an eternal weight of *Glory*. Remember, your Cause is good, and the issue is secured. Consider, That God, and Christ, and Angels look on, and the voice from Heaven is, Courage brave Souldiers ; yet a few skirmishes, yet a battel or two more, and the War is at an end ; and you shall rest from your labours, and your works shall follow you : You shall lodge your Colours, and hang up your Shields in Heavens Capitol ; and exchange your purple and crimson Garments, for the white Robes of Glory. It is your faithful Leader who is thus animating of you ; be thou faithful unto the death, and I will give thee a Crown of Life ; and makes that Proclamation to you ; To him that overcometh, will I grant to sit with me in my Throne ; even as I also overcame, and am sat down with my Father on his Throne.

F I N I S

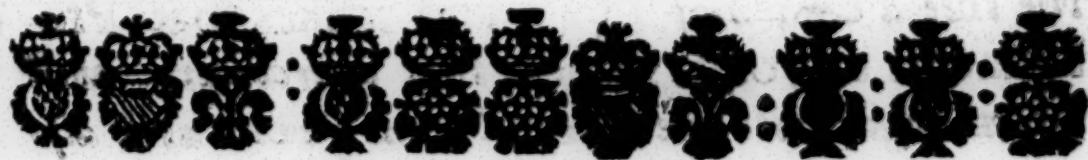




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